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lake, and does not differ from other Chinese towns of this province. There are two south gates but only single north, east and west gates. The second southern gate to Ta-li is the famous Wu-hua lou 五華樓 (Tower of five glories) built by Sheng-feng-yu 晟豐酺,[22] in the 10th year of T'ai-chung 太中 (856). In it the sixteen princes of the Hsi-nan-i held a conference; when Hu-pi-lieh (Kublai Khan) reached Ta-li he quartered some of his soldiers in it. The Wu-hua lou was erected on the foundations of another structure, called Wu-hua t'ai 五華臺, built in ancient times. This old edifice was supposed to have been very large. It was rebuilt in the third year of the period Chih-yüan 至元 (1337).

The earthquake of 1925 had done much damage, even to the massive Wu-hua lou, but nothing happened to the San-t'a 三塔 (Three pagodas), landmarks of Ta-li. One leans considerably, like the tower of Pisa. From the larger central pagoda a gilded bronze Garuda, which the people called a duck, fell from the top, together with a globe and rings of the same metal. Within the globe was found a Chinese work printed during the Yüan dynasty and a small model of the main pagoda. These were sent to the then governor T'ang 唐 of Yünnan, who is said to have distributed the Yüan classic leaf by leaf among his friends.

The San-t'a are north of Ta-li below the 16th peak of the range; they were erected in the sixth year of T'ang Cheng-kuan 貞觀 (632) by order of the military official Wei ch'ih Ching-te 尉遲敬德.[23] Around the pagodas have

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T'ai-ho ch'eng. Several months afterwards he captured Chü-mie. From this it would seem that Yang-chü-mieh or Chü-mieh as it is often written existed before P'i-lo-ko.

In the 15th year of Ming Hung-wu (1382), Military Commander Chou, 周 built a brick wall. The following year the wall was widened. It was rebuilt ten times, the last time in the eighth year of Kuang-hsü (1882).

[22] Feng-yu tried to imitate Chinese custom and did not use his father's name 晟 as was the custom with aborigines. He simply called himself Feng-yu, while on stones he had his name engraved as Ch'üan 酺. He ruled as King of Nan-chao from 824 to 859. The *Ta-li fu chih*, ch. 23, fol. 2a, states that the old Wu-hua lou does not exist. Its foundation, however, is said to be in the center of the present city. It covered an area five li square, was 100 feet high, and could hold 10,000 people. When Kublai Khan attacked Ta-li, his soldiers dwelt to the south of it. Ming soldiers completely destroyed it. There is still a gate-tower in the centre of the city called Wu-hua lou; but the name is the only survival of the original structure.

[23] These pagodas withstood a terrific earthquake in the 10th, or *i-hai* 乙亥, year of Ming Cheng-te, in the fifth moon and 6th day (June 17th, 1515). The *Yün-nan T'ung-chih*, ch. 95, p. 5a, states that all the walls and houses fell, and that the central pagoda was bent and cracked like a split bamboo, but that after 10 days it became completely whole again.

The actual date of the building of the San-t'a Sou cannot be fixed with certainty, as various Chinese works give different dates. The *Chio-ch'ing I-t'ung-chih*, ch. 478, fol. 23b, gives the reign of T'ang K'ai-yüan 開元 (713–741). The *Tu-shih Fang-yü chi-yao*, ch. 117, fol. 5a, states that they were built in the sixth year of T'ang Cheng-kuan (632), and that at the beginning of the reign of K'ai-yüan (713) they were rebuilt. The *Hsü Yün-nan T'ung-chih kao*, ch. 66, fol. 25b, states that the Nan-chao King invited a T'ang 唐 (Chinese) mason, by name Kung T'ao-hui-i 龔道惠一, to build these *t'a*. Later they were destroyed but in the beginning of the Yüan dynasty were rebuilt. In the 9th year of Ming Cheng-te, the fifth moon and 6th day (May 29th, 1514) there was an earthquake. In the *Yün-nan T'ung-chih* it gives the 10th year, as mentioned previously, and as it gives the cycle of the year *i-hai* 乙亥 I presume 1515 is correct; on page 4, however, it gives the 9th year. The pagodas were repaired in the eighth year of Kuang-hsü (1882) by a Buddhist priest.

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101 Ta-li. From their stronghold, which is the Ta-li plain, they extend north to Ho-ch'ing, one day south of Li-chiang, and thence south-west, where they occupy exclusively the valley of the P'i Chiang 洱江 with its two towns, Yün-lung 雲龍[3] in the south, and Lan-p'ing 蘭坪 in the north.

[291] 197 The K'un-ming plain is to some extent also peopled by Min-chia, and the women are easily recognized by the brilliant red trousers they wear. They are now a mixed race and, as Terrien de Lacouperie says, "their language bears out the same testimony." In his paper on the pre-Chinese languages he says, "Chinese, Mo-so, Lo-lo, and Tibetan words have been adopted instead of the original vocables, but the Mon character of the language is still recognizable in many words, and the positions of the genitive and of the adjective are in accordance with this indication." The Min-chia are not related to the Tibeto-[144] Burman stock to which the Mo-so or Na-khi belong, but are akin to the Pa-laung, Wa, and others of the Mon-Khmer race. As I have not studied these people, I shall simply give translations of texts regarding them from Chinese works such as the *Yün-nan T'ung-chih* (Great Topography of Yün-nan), etc. *See*: FITZGERALD C. P., *The Tower of Five Glories*, 1941.

539 173 101 [302] The *Yün-nan T'ung-chih*, ch. 199, pp. 8b–9a, states: "Pai-jen first dwelled at Ta-li and Pai-ngai-ch'uan 白崖川. Accordingly they belong to the division of the Pai-man 白蠻 of Chin-ch'ih 金齒 [Chin-ch'ih ch'eng 金齒城 is the present-day Pao-shan 保山 (Yung-ch'ang 永昌) in south-west Yün-nan]. Because the custom of the Pai-i 百夷 was to cover two of their front teeth with gold, they were called the Chin-ch'ih-man 金齒蠻" (Gold-teeth savages). This custom still prevails in Yün-nan; especially in the capital, where Chinese dentists are more busily engaged covering perfectly sound canines with gold than in genuine dentistry.

"To the west of Chin-ch'ih were the T'u man 土蠻 (Aboriginal savages) to whom belonged eight tribes, the Chin-ch'ih, Pai-i, P'o, O-ch'ang 峨昌 (Marco Polo's Vo-chang), P'iao 驃 (evidently the natives of eastern Burma are meant), the Hsieh 擕, Chü-lo 渠羅 and Pi-su 比蘇. The Chin-ch'ih-man were originally the Mang-shih-man 芒施蠻. At the time when I-mou-hsün fought all the savages, the Chin-ch'ih tribe were weakened. Afterwards they increased and flourished. For that reason there was established in the Chin-ch'ih and other [tribal] lands an An-fu-ssu 安撫司 (Pacification commissioner). Afterwards the Pai-jen dwelled in the territory of Ching-tung fu 景東府,[4] Yün-nan, Lin-an 臨安, Ch'ü-ching 曲靖, K'ai-hua 開化, Ta-li, Ch'u-hsiung 楚雄, Yao-an 姚安, Yung-ch'ang, Yung-pei 永北 and Li-chiang.

[3] Latitude, 25° 49′; Longitude 99° 22′. According to the K'ang-hsi dictionary the character 洱 is read *tz'u* and never *p'i* or *pi*. The people of Yün-lung call their river Pi Chiang, also often P'i Chiang. The character 洱 used on the local military map and in Yün-nan generally is therefore wrong; it should be 茈, which according to the K'ang-hsi dictionary is pronounced *pi* or *p'i*, and is also given as the name of a river. The *Chio-ch'ing I-t'ung chih*, ch. 478, fol. 11a, states it is also called Lo-ma Chiang 騾馬江 and Shun Chiang 順江, it has its source in Lao-chün Shan.

[4] Pi-su was one of the eight *ch'eng* (cities) of the State of Yung-ch'ang, which was the Li-chiang district during the Later Han dynasty, and is not to be confused with the present Yung-ch'ang just mentioned. During the Nan-chao Kingdom the Pai-man captured Ching-tung, after it had been established by the Meng family as Yin-sheng fu 銀生府.

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"The Pai-jen are also called Min-chia-tzu (Sons [descendants] of the families of the people). 539 173 101

"They are a branch of the ancient Pai Kuo 白國. Anciently they were erroneously called P'o and afterwards the P'o and Pai were considered one tribe. In point of fact, they have nothing in common.

"They are distributed everywhere over Yün-nan. Their customs are not very different from those of the Chinese.

"The Pai-jen are the descendants of Chang Lo-chin-ch'iu 張樂進求 of the Pai Kuo. [He was the King of Chien-ning 建寧 who in the 23rd year of T'ang Cheng-kuan 貞觀 (649) abdicated in favor of the Meng family. The city of Chien-ning is the present Mi-tu 彌渡, 30 li south of Hung-ngai, the former Pai Kuo or White Kingdom]. The Chao 趙, Yang 楊 and Tuan families 段氏 are their descendants.

"They believe in Buddhism and sorcery."

The *Tien hsiao-chi* 滇小記 (Brief History of Tien), fol. 59b, states: "The Pai-jen are the scattered descendants of the ancient Pai-Kuo. They are now distributed all over Yün-nan. Colloquially they are known as Pai-erh-tzu 白兒子. Tradition relates that they were the followers of Chuang Ch'iao 莊蹻 who came to Yün-nan from the State of Ch'u 楚 and later [about 280 B.C.] established the Kingdom of Tien, and made himself King of Tien" (Yün-nan).

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appetite is such that he can consume three animals daily. Many years ago a fire laid waste the temple of Sa-ddo and the clay figure (PLATE 62) representing Sa-ddo was damaged. Embedded in the clay figure was found a manuscript, only parts of which were decipherable; these were copied and kept by the caretaker of the temple. Excerpts of this manuscript were printed in the *Li-chiang fu chih lüeh* (1743) Vol. 下, ch. 6, fol. 46b. It represents part of the legend and historical notes entitled:

INTRODUCTORY NOTE TO THE ESTEEMED PRAYERS OF THE GREAT SACRED SNOWY STONE OF THE PEI-YO TEMPLE, ON WHICH WAS CONFERRED BY IMPERIAL DECREE THE HONORARY TITLE OF *TING-KUO AN-PANG-CHING-TI* 定國安邦敬帝 (AUSPICIOUS GOD OF NATIONAL PEACE)

"In the reign of the Emperor Tai Tsung 代宗 and the period Ta-li 大曆 (766–779) of the T'ang dynasty, I-mou-hsün, appointed by Imperial order king of the Nan-chao Kingdom, conferred on thee the most respectful title of *Ta-sheng Pei-yo ting-kuo an-pang-ching-ti* 大聖北嶽定國安邦敬帝 (Great sacred Pei-yo, auspicious god of national peace).[22] Originally, thy spirit descended to us from the land of Chia-k'uan-ti 加寬地.[23] Thy body was covered with white armour; thy head wore a white helmet; thy hand held a white spear; beneath thy feet thou didst ride a white horse. Thou camest from the north-west direction. On arrival at the border of our district, thy behavior was quite unusual. At that time there lived a king, to whom thou didst say, 'You should offer sacrifice to me, and you will then be greatly benefited by it. However, every day I require a sacrifice of three animals.'

"That king did as he was bidden, but no benefit came to him. His wife privately murmured, saying, 'Since this man came to our kingdom, all our cattle are being consumed. Now we see nothing good has happened to us. What profit have we obtained by offering sacrifice to him?' Meanwhile, the god appeared to the king, and said, 'Your family worships me, and I intended that half the kings of the whole world should reverence you as their king. Why have you murmured, and said that all your cattle were going to be consumed? Now I am going back to Yü-lung Shan. All the cattle and the paper money you have offered to me, will be returned to you with honor.' After so saying, he disappeared like a whirlwind. All the animals and paper money, which the king had offered to him, were returned in their original condition, and were

[22] In the Li-chiang Records, Vol. 下, ch. 6, fol. 46b, it states that when Emperor Shih Tsu 世祖 of the Mongol dynasty (Hu-pi-lieh 忽必烈, or Kublai Khan) attacked Ta-li coming from Li-chiang, he conferred on the white rock which represents the god or spirit Sa-ddo the name of *Hsüeh-shih Pei-yo an-pang-ching-ti* 雪石北嶽安邦敬帝.

[23] Chia-k'uan-ti is the Chinese transcription of the Na-khi name, Gya-aw-dü. A literal translation of the name means "water collect land," the word *gya* really standing for *gyi*, water. The character 加 is read by the Na-khi, *gya* or *gyu*, and is always used in transcribing such syllables in Na-khi names. The character *k'uan* has been selected not for its phonetic value, but for its meaning, of vast, spacious, truly descriptive of the region. The Tibetans call it the Gya-de, according to SARAT CHANDRA DAS (*Journey to Lhasa and Central Tibet*, p. 205), which extends from the high road of Nagchhukha to Hsi-ning 西寧 in Kan-su. (*See* note 21, page 193.)

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even multiplied tenfold. All the people were much surprised at this, and none of them could explain its meaning. Thenceforth that kingdom became weaker day by day. Its people then began to understand that the stranger was a god, and they realized that their repentance came too late.

"In the meantime, the same stranger appeared in a dream to Mai-tsung 麥琮[24] and said, 'Mai-tsung, Mai-tsung, my name is San-to 三多 [Sa-ddo, Sa-tham]. I was originally the spirit of the northern regions. I come from the land of Chia-k'uan-ti for the purpose of helping you in your battles. You are an upright southerner and have expressed your sincere desire to benefit your kingdom. Whenever you go to battle, I shall come to help you. Don't be double-minded.' After saying these words, he changed himself into a white musk-deer, and was gone like a whirlwind.

"Thenceforth, every time that Mai-tsung was on the battlefield, there appeared suddenly a man, of stalwart demeanor, who was dressed in white armour, wore a white helmet, held a white spear in his hand, and, mounted on a white horse, rushed furiously in the front line of battle. When the fighting was crowned with victory, there would come a whirlwind, and a great rain-storm, casting so deep a shadow over the whole land that nothing could be seen. Later on, the same man would occasionally appear in the magistrate's yamen, and secretly assist Mai-tsung.

"Again, at certain times there appeared and disappeared a white musk-deer in the valleys of the Yü-lung Shan. When Mai-tsung went hunting, he saw it, and would let his hunting dogs fly after it. They would chase it till the midday meal, when it would disappear, and nothing more would be seen of it. This happened repeatedly. The musk-deer could be neither caught or trapped, nor could its track be discovered. However, one day his hounds stopped and surrounded a white stone, which surprised all the people very much, and they wondered. They then lifted this white stone on to their backs, but it was as light as paper. However, half-way down the mountain, they put it on the ground, and rested a little while. Afterwards, they found that it suddenly had become as heavy as 1,000 catties, and they could not move it at all. Meanwhile, they took some rice and garlic out of their travelling-bags, and offered it as a sacrifice to the stone, and prayed saying, 'Here is not the right place for a spirit to stay. We wish your weight would become light again.' It then actually became as light as before. Once more they carried it on their backs to the place where the present temple has been built, and there it again became so heavy that nobody could lift it.

"After the temple was completed, the Mu family became very prosperous; their territory became very extensive; all tribes turned in allegiance to them; all people were content with their lot. So numerous were the sacrifices to this rock that there was no moment when offerings were not being made. During the time when Kublai Khan, the Emperor Shih Tsu 世祖 of the Yüan dynasty, personally led his troops to conquer Ta-li, the spirit of this white rock often came to help him in battle, therefore he conferred on it by an Imperial order the honorary title of *Ta-sheng hsüeh-shih Pei-yo ting-kuo an-pang-ching-ti* 大聖雪石北嶽定國安邦景帝.

[24] Mai-tsung is identical with Mou-pao A-tsung, second of the Na-khi chiefs, who ruled in Li-chiang during the reign of the Emperor Li Tsung 理宗 (1225–1264).

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The open stage theatricals *ming t'ai ta pan-tzŭ* 明臺大班子 are almost always given on a stage called *wan nien t'ai* 萬年台 located in temples in front of the chief idol. They are got up for the purpose of pleasing the gods, and the expenses are always paid from temple funds; but the public is allowed to witness performances. The plays are nearly all historical. They belong to three periods: *ch'un ch'iu* 春秋 period plays, of the time of Confucius; *chan kuo* 戰國 *hsi* of the times of Mencius; *san kuo* 三國 *hsi* plays about the time of the Three Kingdoms. These last are called 'pure' plays, *ch'ing* 清 *hsi*, because there are no demons in them. Besides the historical plays there are others of a lower grade, such as the *fei fei tzŭ hsi*; this class is without proper beginning or end to the performances. There are also the lower grade music hall theatricals called *fêng hua hsüeh yüeh* 風花雪月 and *chien yin ku pa* 姦淫估霸.

Behind much that is unreal there is often a good deal of historical truth; for example, in the famous play *Mu lien ta hsi* or *Mu lien chiu mu* 目連救母. Mu lien lived near P'eng hsien 彭縣 in Ssŭ-ch'uan. It is said that his family residence is still to be seen. His father, Fu Yüan-wai 傅員外, had a literary degree and every comfort but he long was without a son. The wife was a strict vegetarian, and they both prayed continually for a son, till, when the husband was 60, a son was born, and named Mu-lien. Later, the mother broke her vegetarian vow, became profligate and came to a bad end; but still worse, when passing through the ten regions of purgatory she was struck by a spike and fell into the abyss. Mu-lien, on hearing of this, determined to rescue his mother. To this end he became a Buddhist priest, and by strict asceticism attained incorporation with the Buddha. Still thinking of his mother he made known the burden of his heart to Buddha and was sent by him to save her. He burst the gates of Hades with a *ch'an chang* 禪杖 meditation staff, and bore his mother out of purgatory in triumph, followed by a crowd of demons. The boatmen on the upper Yangtze declare that they are the incarnation of those demons, and the song they sing while rowing is said to sound very like a hungry demon's. They say that if they do not sing this song the boat will not move foward.

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545 This is a famous play, and when acted in full takes 40 or
539 50 days. All the details are acted, even to the throwing of the dart which struck the woman; and a coffin is always ready to receive the corpse if the throwing should be unskilful and cause death. If the actor survives, the coffin is sold and he receives the money.

It is a common belief that Mu-lien became Ti-tsang wang 地藏王, god of the lower world.

545 The actors in a dramatic company are as follows. *Shêng* 生, who acts the youthful scholars' parts. Lao 老 *shêng* acts the old and bearded scholar, and *hsii* 鬚 *shêng* the black-bearded scholar. *Wên* and *wu hsiao* 文 and 武小 *shêng* are respectively the civil and military student. *Tsun* 俊 takes the wise man's part.

The term *tan* 旦 is used for these who take women's parts; *lao* 老 *tan*, the old woman; *hsiao* 小 *tan*, the respectable woman; *chêng* 正 *tan*, the unmarried girl; and *hua* 花 *tan* the indecent woman, the singer of lewd songs, etc.

Mu 目 is the clown, also called *ta hua lien* 大花臉 first clown, with the whole face painted, and *êrh* 二 *hua lien* or second clown, with half the face painted. *San* 三 *hua lien* or *ch'ou* 丑 the third clown plays off against the *hua tan*, and has generally only one patch of colour, about the nose.

As to times, the early morning performance is *tsao san chih* 早三折; the chief performance of the day, between ten and two o'clock, is *kêng pên* 耿本 or *chên mu* 正目; that in the afternoon is *hsia pên* 下本, and an additional evening performance is *hua hsi* 花戲, while night theatricals from 7 to 9 o'clock are *yeh* 夜 *hsi*.

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23) canary *pai yen* 白燕; the quail, *an shun* 鵪鶉; monkeys *hou tzŭ*, 猴子 which are said to be better than dogs as a protection against thieves; rabbits *t'u tzŭ* 兎子, generally in narrow-necked crocks sunk in the ground; pigeons *ko-tzŭ* 鴿子, some of the best carriers returning home from 1000 *li* or more; they are often sold, and as they always go home again good profit is made; white mice which drive little wheels in their cages; stove crickets, *tsao chi-tzŭ* 竈鷄子; and 'ocean insects,' *yang ch'ung* 洋蟲, which are said to cure tuberculosis. I do not know what these insects really are.

The Chinese are great bird-fanciers and pet-keepers, and domesticate many birds besides those above mentioned. Lotteries, smoking, snuffing, etc., are other amusements; it is a nation of smokers. Probably the dismal homes make the people love the pipe, and the crudeness of medical science makes them take to opium.

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RIDDLES AND DITTIES. 謎子, 歌兒 *mi tzŭ, ko êrh.*

青幽幽　黑洞洞　十個牯牛拉不動

Of a dark green, in a black cave, which ten oxen cannot move, What is it? (A well.)

千節節　萬節節　千年萬年不落葉

With a thousand joints, even ten thousand joints. For a thousand or ten thousand years it does not lose its leaves. (The bamboo.)

金筲筲　銀絲絲　一搥打開四姊妹

A golden and silver floss: one stroke of the hammer and it becomes four sisters. (A walnut.)

十姊妹　同路耍　各人頭上頂片瓦

Ten little sisters went out for a walk,
On the crown of each a tile is fixed. (The fingers.)

頭戴紅頂子 身穿白袍子 走路很斯文 說話像蠻子

On his head he wears a red button, his body is clothed with a white robe, his walk is like an elegant scholar's, but his talk is like a barbarian's. (The goose.)

各家窩頭一個窩 一根白蛇在裏頭放 要死要死又掇他一棒

In each family niche there is a pool, in which a pure

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white snake doth loll. When it is about to die, just strike it a bang. (The lamp.) 524 539

生喫得 熟喫得 放在地下又走得

It can be eaten raw, or eaten cooked; when put on the ground it can walk. (Water.)

黃牛給黑牛一頭睡 黃牛的舌頭餂黑牛的背

The yellow cow slept by the side of the black cow,

The yellow cow's tongue licked the black cow's back. (The kettle by the stove.)

The flea: (A louse's remonstance.)—

尖嘴黑殼 這戳那戳 戳出禍來你跑脫

With a peaked jaw and black coat, here a rive and there a bite; when the trouble has been stirred up you make a jump and clear out.

The louse. (The flea's retaliation.)—

六脚白米 自家走不得 要怪張怪李

You six-footed white rice, who cannot even walk by yourself. You are always blaming Chang or Li.

The Orange Blossom. 539

柑子樹兒開白花 團團圓圓姊妹家

天晴下雨請來耍 唸個佛句當燒茶

The blossoms of the orange tree, whose petals white sweet sisters be,

In rain or in sunshine how welcome you'll be

Just sing a chant and I'll bring you your tea.

Heaven, Earth and Water.

天生綉綉 地生緵緵 水生骨頭

Heaven produces the variegated, Earth begets the unadorned, Water begets bones.

Natural Wisdom.

一個雀 雀飛上坡 一個雀 雀飛下坡 三歲孩兒會唱歌 不是爹娘告訴我 是我自已聰明多

One little birdie flies up the hill, another little birdie flies down the hill; a three-year old child is able to sing, not what the parents teach it, but what natural wisdom prompts.

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The Twelve Months.—

正月十五湯圓子　二月蜜蜂抱窩子　三月清明填標子
四月芒種栽秧子　五月端陽喫糭子　六月六來扇扇子
七月半　燒箔子　八月中秋喫餅子　九月重陽糝糟子
十月初一穿襖子　冬月間烤烘籠子　臘月三十貼對子

On the 15th of the first moon we eat sweet dumplings.
In the second moon the insects stir and we feed silk worms.
In the third moon comes clear brightness and we put up grave-flags.
In the fourth moon is the busy season and we plant rice.
In the fifth moon comes the dragon festival and we eat rice dumplings.
In the sixth moon comes the great heat and we use our fans.
In the seventh moon there is a festival and we burn paper money.
In the eighth moon is the mid-autumn festival and we eat moon cakes.
In the ninth moon there comes a festival and we eat fermented rice.
In the tenth moon the cold comes and we put on our wadding.
In the eleventh moon it gets colder and we light our fire-baskets.
In the twelfth moon comes the time to put up New Year scrolls.

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The digits.—

大指拇　二指弟　中三娘　王爹契　身小巴兒子出不得氣

The thumb is the elder brother, the forefinger is the younger, the middle finger is the aunt, the fourth the chief partner, but the youngest piggie is almost smothered to death.

The Bamboo grove.—

京竹梗　苦竹梗　對門對戶對親家　親家兒子會跑馬
親家女會剪花　大姊剪的靈芝草　二姊剪的牡丹花
三姊剪不來　丟下剪刀紡棉花　紡了三丈三大哥
二哥縫件夏布衫　三哥說我心不平　把我嫁在高山苦竹林
要柴燒柴又高　要水喫水又深　打溼花鞋不當緊
打溼羅裙一千針

The green bamboo and the bitter bamboo
Were intermarried relations living in opposite doors.
The sons on one side were brave cavaliers

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The daughters on the other were clever at flowers;
The eldest was good at the orchid bud,
The second was good at the peony rose,
But though the third did try she was not any good,
So she mounted the loom to weave cotton cloth,
And wove to the length of thirty-three feet.
Then the elder and second brothers both made them a gown.
But the third brother said My lot is unfair;
You've married me up the high hill in the bamboo grove.
If you want fuel to burn, that fuel is high,
If you want water to drink that well is deep;
To wet the flowered shoes is of little import,
But to wet the gauze skirts costs a thousand threads.

New Year good luck.—

新春大發財 二十四個元寶輥進來
輥進不輥出 金銀財寶堆滿屋.

May the New Year bring you the greatest of luck,
With the twenty-four pieces of silver rolling into your lap;
Rolling in but not rolling out, till
Gold, Silver and riches fill up the house.
(Round stones are sometimes heaped outside the house on the last day of the year, and carried inside on the first day of the New Year; hence this ditty).

新春新春 財發萬金 說好就好 添財進寶.
In the New Year, The New Year,
May your riches increase ten thousand fold:
When you say lucky may it be luck,
Adding to your riches and bringing in gold.—

The New Year scrolls of the New Year feast.—

新年對子新年節 門神對子兩邊貼
門神對子貼得高 金銀財寶發大包
門神對子貼得矮 金銀財寶發大塊
On both sides of the door are scrolls and gods;
If the scrolls and gods are put up high,
Gold, silver and riches will come in great array;
If the scrolls and gods are put up low,
Gold, silver and riches still continue to grow.

3: Hutson M-5 (no date) 1921 AF16 Southwest China AF16

539 The farm servant.—

清早起來就上山 At the dawn of day he goes up the hill,
搭杷鋤頭把地翻 Carrying a mattock to till the ground;
世人沒我長年苦 The farm servant's lot is bitter indeed,
臉朝黃土背朝天 With his back to the sky and face to the mud.

Cries 口號 *k'ou hao.*

198 The cry used to call a pig when at large is *liu, liu, liu,* 嘮. A pig is also called a *liu*, and a man is cursed by being so called.

The call for chickens is *chu, chu, chu,* 祝. Formerly 畀雞翁 Chu chi wêng was a famous chicken fancier and breeder, and the chickens are called after him.

Liao, liao, liao, 嘹, is the call used to call the ducks from the pond. It is said to be an abbreviation of *lai-a,* 來啊.

Wa-êrh, wa-êrh, 娃兒, is the cry used to call in the goose. Some say it is *we-êrh,* 鵝兒. Others think the call is an imitation of the bird's own cry.

The call to the dog when there is any scavenging to be done is *oh ngo, oh ngo,* 啊哦. In driving the dog away the common "hist, hist" is used.

The cry used to call the sheep is *mieh, mieh, mieh,* 咩. This is spoken in a low tone and is believed to be like the bleat of a sheep. Sometimes it is "*meh, meh,*" like the bleat of a lamb. The call used to frighten the sheep, *t'u êrh,* 吐爾, is also used to frighten birds from the grain, and is likened to the whizzing of a stone through the air at a great speed. When the cry is uttered a stone or a whip very often accompanies the sound. This *t'u êrh* is very freely called after foreigners, and is not a good omen. The connection is in the sound of the two characters, *yang* 羊 sheep, and *yang* 洋 of the sea, foreigner.

Sun êrh 猻兒 is the call used for a monkey. It means a small monkey.

Mi, mi, 咪, is the call used to bring the cat to eat its food.